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circular: 'A sensation occurs when, and only when, someone *senses something as having a certain sense-quality*' (italics in the original). Not only is the author exact in thought, but he permits us to see the machinery of this exactness laid out in succession; as when three long successive sections (2.21, 2.22, 2.23—a form of numeration employed first and most consistently in Wittgenstein's *Tractatus Logico-Philosophicus*) begin respectively with the words: 'A law of science is a *universal causal fact*,' 'A law of science is a *generic universal causal fact*,' 'A law of science is an *exact general (sic) universal causal fact*.' Similar progressions of expressiveness will be found *passim*, often with clarifying results—as in the discussion of Blame and Freedom.

Religious problems are occasionally handled, but never fervently: the author is content to state his philosophically deduced belief in pre-existence, for example, and to proceed at once to other similarly attained deductions in analytic philosophy. Ripeness is a core of this book; it is neither subjectively (as if objectively) dogmatic, nor possessed by modern antidogmatic pessimistic sophistry, fundamentally solipsistic. It does not dismiss or welcome, although its ultimate favoured tendency is towards some idealistic mentality.

TERENCE WHITE.

DE HISTORIA CANONIS UTRIUSQUE TESTAMENTI. By P. Seraphinus M. Zarb, O.P. (Rome: Pont. Institutum 'Angelicum,' 1 Salita del Grillo; 35 L. it.)

THE ACCURACY OF THE BIBLE. By Dr. A. S. Yahuda. (Heinemann; 10/6.)

THE OLD TESTAMENT IN THE LIGHT OF ANTHROPOLOGY. By E. O. James. (S.P.C.K.; 4/-.)

The first of these three books stands apart from the others as being of substantial importance and as a Catholic work duly planted 'by the streams of water.' Compared with the herculean labours of Protestants urged on by the need of self-defence, Catholic work on the history of the Canon has in the past tended to be scanty or sectional. This comprehensive and masterly work is one splendid sign of the recovery of Catholic scholarship from a particular weakness. Apart from the contribution of the author's own most strenuously and carefully elaborated thesis, the book is highly valuable as a treasury of all the sources required for a scientific understanding of the subject. No wonder, then, that it should have been acclaimed at once by Lagrange, Vannutelli, Steinmueller, and by other representative Catholic scholars. Considerable wonder, on the other hand, that with such quantity going with such quality the price of the book should be almost plebeian.

Dr. Yahuda is skilful and happily constructive so long as he is engaged in flooding the Pentateuch with the light of his Egyptian learning, but when he turns to propound his thesis he becomes peevish and ineffective. He undertakes to show that the writings of the Pentateuch display such intimate knowledge of ancient Egypt and are so impregnated by early forms of Egyptian language and thought that they could only have been conceived and written close upon some early period during which the Israelites were in 'constant most intimate contact with the Egyptians,' which period must surely be identified with the sojourn in Egypt related in the Bible. No Catholic, of course, can deny the truth of the Egyptian affirmations and suppositions contained in the Bible narratives; but it is quite another thing to say that Egyptian thought and style is woven into the whole texture of the Pentateuch. The outcome of the thesis is a vindication of the orthodox view of the early (Mosaic) composition of the book. It could scarcely be denied that the evidence presented forms a valuable contribution to the great controversy; but there is good reason for mistrust of this Egyptian with his offerings. Suspicion is aroused by his practice of exaggeration and by his uncritical and ill-mannered controversial method. At the very least, however, it must be admitted that the Egyptian data are of fascinating interest and that—whether as type or parallel—they make fair and stimulating commentary on the Bible narrative. As another entirely acceptable gift, the book is full of enchanting Egyptian illustrations.

Composed of a series of lectures recently delivered to a miscellaneous audience at Leeds University, this book of Professor James', apart from a good deal of useful incidental information and theory clearly and competently presented, provides a simple exposition of the main doctrines of Higher Criticism, and is further interesting for its attempt to show that the critical re-interpretation of the Bible has served to heighten its religious significance and importance. A Catholic would hold that this attempt was bound to fail, and (all argumentation apart—for this book is, legitimately enough, one of conclusions rather than of arguments) would consider that the author's exposition contradicted his thesis. Abraham here is no longer one who 'walked with God'; the twelve patriarchs become mere tribal personifications; Jacob—worse treated—exists only as vague evidence of a superstitious worship of betyls; the glories of Egypt fade away before the comment that 'there would seem to be' an underlying 'basis of actual reminiscence'; the Davidic dynasty is shown to be tainted by king-worship; the temple is in the hands of syncretists, and so on. It is a sad story relieved only by reminders that Jahvism never quite succumbed to surrounding pagan influences, that Jeremiah attained to a

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noble unconstructive Protestantism, Ezechiel to a noble constructive Catholicism, Deutero-Isaiah to the doctrine of explicit monotheism. It has the sadness of a Requiem on the God who was the God of Abraham, Isaac and Jacob, the God of the outstretched arm. A Patripassian prelude to the New Testament, it amounts to.

RICHARD KE OE, O.P.

THE STRANGER. A Study in Social Relationships. By M. M. Wood. (New York: Columbia Press. London: P. S. King and Son, Ltd.; \$4.50.)

This book—thesis for the degree of Doctor of Philosophy at Columbia University—treats from an ethnological and sociological point of view the problem of 'The Stranger.' The authoress, having widely travelled, adds to the dry, scientific treatment of the subject, the charm and warmth of personal experiences, and thus has produced a volume which escapes the pedantry so frequent in modern American scientific literature.

Miss Wood defines the stranger as one who has come into face-to-face contact with the group for the first time. But since the status of stranger can endure (another expression of hers), 'strangers are in the group, but not of it' seems to me happier. Anvhow, the question is, what relationships are established between group and stranger—relationships which vary from outright killing to complete incorporation into the group. Hence the principles of Group-Formation itself have to be studied: and Miss Wood penetratingly shows that they are of two kinds: organic or contractual, authoritarian or fraternal,¹ constituting either a Community or an Association. The Community is based on birth, and is therefore inescapable; the Association on personal choice. A Community is a sentiment-relationship, an Association an interest-relationship: the basic *sentiment* seems to me (Miss Wood does not enter into this) to be reverence, which may turn into fear or love, or both; the basic *interest* that of fairness all round, which, however, easily degenerates into cupidity, if it is not sublimated into generosity and loyalty.

I am sorry, though, and somewhat surprised, that these two principles of group-formation have not been historically referred to the pastoral type of nomadic, and the agricultural type of sedentary civilizations. The former, implying loyalty to a tribal chief (who soon became a brigand chief), made incorporation of a stranger easy; the latter, sprung from obedience to mother-

¹ The authoress uses the expressions 'patriarchal' 'fratriarchal,' which seem to me frankly absurd. Genetically, the authoritarian group is matriarchal; and the essence of the fraternal association is the absence of ἀρχή.